The pressure lantern remained in Gabriel's house. About two weeks later when the lantern had not been returned to him, Chapiro went looking for it at night in Gabriel's house, but he couldn't find it. He kept asking for the lantern, and eventually, after two or three months, it was returned to him.

The lack of interest on the part of the young woman, coupled with Chapiro's poor reputation, apparently led Gabriel to make it clear to Chapiro that he did not want him as a son-in-law. A year or two later, the /ʔiŋ^{y}i/, Aurelio, died and Gabriel became the chief. Gabriel now began to consider Chapiro's threat to his daughter, who was now married. He ordered Lorenzo Alʉpa and Aurelio Alʉpa, two of the /ʔiŋ^{y}tala/, to go up to Sapalio Grande during Christmas and to bring back a wife for Chapiro. They found a woman who was lame and not very eagerly sought after as a marriage partner, inasmuch as she could not work effectively in the monte. They brought her to Chapiro's house and presented her to him. He refused to take her, but Lorenzo said that if he did not take the girl, he would beat him. Chapiro then agreed to

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on his brother. A few days later, the /Ña³l/ found them and removed Carmelina to his house, and from there she was sent to a man from the Río Santiago. In the meantime, Carmelina's brother became enamored of Alipio's sister. He 'stole' her, and they hid for a week, but were caught by Alipio when they came out of the monte. He took his sister home, declaring that she still had a lot of work to do around the house, such as making faro for sale on the coast. The young man 'stole' her again, apparently keeping her for a considerable time, at least sufficient for it to become clear that the woman was now pregnant, and so they remained together. At Punta Venado, during one of the fiestas, the /Ña³l/ ordered them to be whipped twenty lashes.

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Carmelina was crippled, and yet she was eagerly sought after by two men, in marked contrast to Chapiro's crippled wife. The choice of marriage partners for both Alipio and Chapiro had been considerably restricted, due to their poor work habits. Alipio's brother posed something of a problem. It is not known that he was lazy also, but certainly the reputation of his

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brother did not give him any advantage. The reluctance of some families to part peacefully with their unmarried female members stems in part from economic factors. Even though Carmelina was crippled, she was still of great assistance to her mother. Similarly, Alipio hoped to realize some profit from his sister's handiwork before permitting her to marry. As Carmelina's mother did not object to her daughter's marriage to the man from the Río Onzole, it can be assumed that he was more desirable as a son-in-law than either Alipio or his brother. She probably realized that she would not be able to prevent her daughter from leaving home much longer since the girl had made it clear, after her brief sojourn with Alipio, that she wanted a man--any man.

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The marriage commission as a device for arranging marriages is apparently very common although it is not always eufunctional. Quite often more problems are raised than are settled by the commission's attempt at match-making as witnessed in the following case.

among the Cayapa. It is forbidden by the Church through the person of the priest, who is seldom seen. Many Cayapa maintain that divorce is not proper. At the present time, divorce is possible for both sexes, but it is much more difficult for a woman to obtain. In one instance, a woman was married to a mental defective and she left him with the full approval of the community. In the case of the crippled Julio Tapullo, his wife was not permitted a divorce even though Julio had been very miserly with her. On the other hand, a man may divorce his wife if she is barren or has too many still-births. In one case, a man beat his wife because she only gave birth to girls; he threatened either to kill her or to throw her out of the home (divorce), if the next child were a girl.

The divorce procedure is quite simple. The woman is simply told to leave! There is usually some grumbling by the woman's parents, but to my knowledge, complaints are never made to any of the officials. Julio Tapullo's case above was complicated by polygyny.

Santiagueño hires a Negro to bring his children back after his wife left him. Santiagueño Anapa's first